

Who Told You that You were Naked?

TRANSCRIPT

Finding the Ancient Path

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Hello and welcome to Finding the Ancient Path. If you are new here, I'm excited to have you. We're grateful that you found us. This ministry is dedicated to helping people who are coming out of Babylon, coming out of the world, coming out of religion, and wondering what to do next. We have been blessed with members from literally all over the world, and we're growing. And to that end, I need your help. This little group started in the living room with just a handful of people, but now we're reaching people, as I said, literally around the world. And the infrastructure needs to grow a bit. And so, if you feel led to give to this ministry, if you feel blessed by our little group, then I want to give you that opportunity on a monthly basis through being a YouTube member or being a Patreon member or maybe offering a one-time donation on PayPal. Either way, it goes a long way.

And even if you don't give, I'm just glad you're here. So, let's get on to today's teaching. God bless. Amen. Thank you, Luke. Appreciate that prayer. Okay, here we are, guys. Who told you that you were naked? Verse out of Genesis 3:11. Why am I doing this lesson? Well, some weeks ago in one of my shorts, I started hitting some topics that uh I knew would not sit well, especially with the Torah observant community or Torah pursuant community, however you feel like you want to be called. Namely, a lesson on commerce on the Shabbat. To say that I was shocked at some of the things coming out of the mouths of people who proclaim to be walking in the way is an understatement. And I'm going to get more into this in the course of the lesson, but I just couldn't stop thinking about it, just mulling over some of the things that were said and talking with my wife

about it. And so I felt like it was time to address it in this lesson, but also in two lessons that are coming after this one being called coming out of Babylon. What does that mean? Because a lot of people have opinions as to what that means. uh but they are opinions but they're often treated as law when they're talking to others and that connects joins itself to this topic and then finally a lesson on Torah being liberty and not shackles which will be kind of the cherry on the cake if you will of the three lessons. something that I think we all need to pay attention to. Who told you that you were naked? I don't know how you think about this verse or whether or not you've ever considered the incredible importance of this verse, but there is a lot there and it applies to uh the topic today. So, let's without further ado kind of get into this.

Consider for a moment the number of times that I have instructed you that inference is one of the most dangerous enemies to biblical instruction. An inference may seem logical. It may seem reasonable and even persuasive, but once it's elevated to the level of doctrine, it becomes a

substitute for what Yhovah has actually said. This is precisely how traditions are born. Assumptions become commandments and sincere people begin correcting others on the basis of conclusions that scripture itself never explicitly makes. It's not enough for an idea to sound right or to feel right. The question must always be, where is it written? Where did Yhovah say it? If he did not, we have no authority to require others to believe it or practice it. And I know because I know all of you in your hearts, I think that you would probably all say amen to this. Amen.

I think everybody who's watching would probably say amen to this. However, some of us are guilty of breaking this very important exegetical rule. As many of you know from my recent long form and short form videos or teachings, Yhovah has placed a burden on my heart. Not only to keep what is written, but also to teach what is written. That commitment carries with it an unavoidable consequence. When we hold every doctrine, tradition, and practice up to the light of scripture, many of the belief that we have inherited simply do not withstand biblical examination. This was certainly true of my Christian upbringing, and it's also true amongst those who profess to be in the way. We are not in any way exempt from leaving the ancient path, if even in the slightest of measures. And this is exactly what this lesson is about. My goal this morning is not to attack any

one person, you people, denominations or traditions for the sake of controversy or being provocative. My goal is to ask the same question over and over and over again. Where is it written? If a belief or practice cannot be established from the scriptures, then we have a responsibility to examine whether it came from Yhovah or from man or from an honest, well-intended misreading of the word. So, as we move through this lesson, I want to challenge all of us to ask the same question Yhovah asked Adam. Who told us? Was it truly the word of Yhovah? Or was it the traditions, assumptions, and teachings of men? Because until we are willing to ask that question honestly, we will never know whether our faith rests upon what is written or upon what we have merely inherited. As I stated in my preliminary short form video earlier this week where I said

before we go any further, an open letter to the ecclesia, you'll find that this lesson not only has many scriptures, but it's going to feel like what we just read, a letter so as to make it very clear where I'm coming from. I want to start with this question here. And as usual, especially today as we're going through this lesson, I really pray and hope that you internalize it. It may not be about you, but I want you to think that it is so that you can understand the hard points that need to be made today. To whom were the prophets sent? the nations or the elect? We know the answer to that question. 8 minutes It is those who claim to follow the ancient path who need these warnings the most. Now, when you ask that question, to whom were the prophets sent? The nations or the elect? We know the answer. The prophets weren't sent to the nations.

They were sent to the body of believers. They were sent to the elect. But what happened to the prophets? The elect killed them for bringing the message that ultimately was coming from Yahw. And unfortunately, I'm seeing this pattern return in the hearts of some. And I felt it was incumbent upon me to say something. And in the grand scheme of things, who is Ed Doss? As I said, I'm nobody. I'm just a guy on a little channel on YouTube that most people don't see or hear. So, how much impact will this really have? I don't know. If it impacts our little group and nothing more than our little group, then I'm happy. But I pray and hope that it goes much further. Who told you?

Genesis 3 11 our theme passage. He said to Adam, "Who told you that you were naked? Have you eaten from the tree of which I commanded that you should eat?" And you know, one thing

that I've learned over the years is the father never asks a question that he doesn't already know the answer to. Right? He's always asking questions throughout scripture. He always knows the answer to the question that he's asking. Yhovah is not seeking information here. He already knows what happened. And as throughout scripture, his questions are designed to expose the heart of the one being questioned. Right? And that's what he's doing here. This question, who told you? Is at the very heart of the issue when considering all of mankind's deviations from his ways. Who told you this? Many of you have read my book and how I document how everybody has left the ancient path from Adam all the way to the seven churches in Revelation and certainly all the way to us. Who told you? Who told you what you think you know?

Because we all like to rest in the knowledge of what we think we know. It's human pride. Someday we're going to be asked this question. Who told you what you think you know? Let me ask a question here of David and Tim. What changed here in these two verses? Genesis 2, we see that they were both naked, the man and his wife, and they were not ashamed. Genesis 3 says, "Then the eyes of both of them were opened and they knew that they were naked." What was the biggest change here in your opinion? One was a fact, a reality that maybe the second one is that they became aware of that reality. Okay. Yeah. I was saying their interpretation of reality. Yeah. The physical condition had not changed. Their perception had. And what do we call this perception of reality? this perception of biblical truth. Their world view, their ideology had changed in the course of a day. They

went from not being ashamed to having shamed. Why? Because they knew something. What they knew changed. They knew that they were naked. The two questions in Genesis 3 really belong together. Who told you and have you eaten? I don't know why I have a buildup on text there. I apologize. But if we could read the red text, the second question explains the first. The source of this new perspective was their disobedience. What changed the perspective? What changed their perspective? What changed their world view? What changed their ideology in what changed as to what they thought was truth happened as a result of disobedience. The source of Adam's new understanding was not that someone verbally informed him that he was naked. No, his disobedience fundamentally changed his perception. By eating from the tree, he experienced good and evil firsthand. And

that experience immediately produced shame, fear, and a new awareness of his nakedness. In other words, sin itself became the catalyst for his altered understanding. His disobedience opened his eyes to something he had never perceived before. Not because his body had changed, but because his relationship with Yah and his own conscience had changed. Each of these issues has the power to lead us astray and thus create in us a new perception. Who told you? I don't know why that's happening. Who told you really means whose voice are you now believing? From a biblical perspective, scripture presents the human heart as the control center of thought, judgment, desire, and perception. Once a person accepts another's authority besides Yah, that authority

begins to shape how they interpret reality itself. Scripture does not merely describe a person making isolated bad decisions.

It describes an internal transformation that affects the entire person. Proverbs 4, keep your heart with all diligence, for out of it spring the issues of life, the problems of life. Jeremiah 17, we know this verse well. The heart is deceitful above all things and desperately wicked. 15 minutes So what am I saying here before I go any further? We have the ability and the power and the freedom because of our free will to look at something that we see in scripture and arrive at a conclusion via inference most of the time and then that inference becomes solidified in our mind thus becoming a perceived doctrine. What was the source of this perceived doctrine? Our error in inferring a conclusion that the scriptures did not make. And that's what happened with Adam. Before Genesis 3, Adam's understanding of reality came directly from Yah.

His knowledge was received, not constructed. The moment he accepted the serpent's authority over Yhovah's command, something changed. Genesis never says his body changed. It says the eyes of both of them were opened. Their perception changed. They suddenly interpreted reality through an entirely different framework. For the first time in human history, man ceased receiving truth from his creator and began evaluating reality through his own judgment. And that's what we do. Truth itself did not become subjective. It never does. But man's perception of truth became subjective. Adam had received another authority. And from that moment forward, reality was no longer measured solely by what Yahw said, but by what man believed, felt, reasoned, or experienced. 17 minutes The fall was not just a morality issue.

It was epistemological, meaning humanity exchanged a revealed knowledge of truth for an autonomous pursuit of truth. Nothing external had exchanged except their relationship with the source of truth. And I cannot begin to tell you unbelievably significant it is. The serpent did not simply convince Adam to commit one act of disobedience. He convinced Adam to adopt a competing authority for determining truth. And I want to ask, what are some of the most convincing competing authorities for determining truth? And now I know why we have that lone verse down there unanimated. But Tim, let me ask you, David, let me ask you, what are some of the most convincing competing authorities for determining truth? Um, I would say the fears in our head from our past trauma or past experience. We think fear is truth very often, if not all the time, often. Okay. Anything else, David?

No. I mean, that's what what Tim says, you know, very fundamental. There's things like science, things like the environment, things like our family, things like unlimited external sources. What about our feelings? Remember the question, what are some of the most convincing competing authorities for determining truth? Tell me how do feelings compete for determining someone's truth? I think like when you know what Tim said, feelings like fear that can motivate us. Feelings uh about you know this doesn't feel right. this doesn't it it competes with comfort uh other or it does feel right or I just can't get over this feeling sure that what I believe is truth. Sure. Okay. They let their feelings direct what they think is true. That's true. We we do this all the time. We allow our feelings to determine a truth. And if the actual truth shows us

that the feelings were wrong, we have a really hard time letting that go. What about the Holy Spirit claim? I just felt like the Holy Spirit was really showing me that this was true, that this was right. Does the Holy Spirit ever lead us to embrace something that is not in Torah? No. No. That's the test, right? That's the test. Yes. Is it leading you away from God? It's not the Holy Spirit. Yes. But that happens. Is happening. People will make a claim to a certain quote unquote truth that they are embracing and they will say, "I just felt like the Holy Spirit is really confirming this, but it has no basis in Torah or in scripture." No, the Holy Spirit's not going to lead you against what is written. What about this one? People will and have say, "Wow, as soon as I made this change in

my life, the blessings just flowed." But the the change that they made in their life has no foundation in Torah. The Bible itself says it rains on the righteous and the wicked. And yeah, yes, it does. But people measure truth by whether or not they've been blessed or not. That's deception. Can the enemy bless you? Sure. Yeah, you darn right he can. Can the enemy use blessings to mislead you? Yeah. We must hold to what's written and nothing else. What about this one? We all know this. Our gut. Oh, yeah. It's the same thing as our feelings. It's I just feel it in my gut. Well, I don't care what your gut says. Is it written? And pride. Yeah. What was Adam's pride? What was Hava's pride? They wanted knowledge, right? We all want the knowledge. We all want that upper hand. We all want the secrets. And that's just our pride. And then this one, which we're going to get into as we discuss

the Pharisees. We all know that we're called to be set apart, right? But some of us want to be set way apart. We want to be set apart from the set apart. And because of that, we we can embrace certain things that we think are in scripture because it sets us apart. It really sets us apart from the average rabble of the body, but it has no foundation in Torah. And that's where this verse comes into this statement. Each of these has the power to lead us astray and create in us a doctrine that does not exist. So what's the answer to Yahw's question then? Who told you that you were naked? Who told Adam? As we said, there's no record of Eve saying anything. And there's no record of the serpent saying anything. And when you think about it, that's the total count of anybody and anything alive on the planet at this point in human history. 23 minutes So when Yahw asked the question, who told you?

There's only a few people that could have done it, right? As we already said, his disobedience told him. And by extension, the tree told him, right? After all, what was the tree's purpose, David? Knowledge and evil. Yes. That was the purpose of the tree. That was the fruit of the tree. Yes. So by extension, the tree told him, not because the tree literally spoke, but because Adam accepted the tree as a new source of knowledge and authority. The serpent's temptation was not merely to eat fruit. It was to reject what Yahw or reject Yahw as the sole definer of good and evil. So the question is, who or what is your tree? We all have our favorite teachers, our favorite people online. Um, our favorite Torah teachers. They're out there. I have mine for for sure. I'm not I'm not innocent in this. But are they your tree of knowledge?

If they are, then you are in error. If I am your tree of knowledge and you come here to base your faith based on what Ed Doss says, you are committing the same sin as Adam and Eve. Remember

what the serpent promised, your eyes will be opened. And isn't that why in part we come to videos online? We want that eyeopening moment. We are seeking that eyeopening moment. Is that in and of itself wrong? No. I hope and pray that when I teach things, I help eyes to be opened. There's no question. I hope and pray for that as does Doug Hemp, as does Jim Staley and others like us. But open to what you as the individual are responsible for. weeding this stuff out. What is his opinion or her opinion and what is written? And you must hold to what is written. When when Yahw asked the father or asked Adam, "Who told you?" It's really like he's saying, "What authority have you begun listening to?"

What source has replaced my word? And where did this new way of seeing reality or seeing truth come from? And as I said, this has enormous application throughout scripture. Every time Israel departed from Torah, it was because they accepted another source of knowledge. Whether it was the nations, the idols, the kings, the prophets, the rabbis, or their own hearts, the underlying question remained the same. Who told you this? Every false doctrine, every man-made tradition, and every departure from what is written can be traced back to that same question. Someone or something other than Yah became the source of truth. Do we have traditions, ungodly traditions in the Torah observant community, David and Tim? Absolutely. Where did they come from? Someone told us. Someone told us or we listen to some teacher online like me

say something and oh that's that sounds like gospel to me and we embrace it. Who told you? Nowhere is this more clearly displayed than in Yeshua's interactions with the Pharisees. And that's what we're going to be looking at for the rest of our discussion here today. Sin itself became the catalyst. When I say that sin itself became the catalyst for Adam's deviant understanding, I mean that once a person accepts a source of truth other than Yahw, the new way of thinking begins to reinforce itself. Even when it has no basis in scripture, it becomes incredibly difficult once that happens to abandon it because sentimentality resists repentance and pride resists the humility required to honestly re-examine one's belief in light of God's word. Just like the Pharisees, a person can eventually find themselves arguing with Yahw

while sincerely believing that Yahw is the one validating their deviant understanding. Sit on that for a second. These men were arguing with the word made flesh. And while they were arguing with the word made flesh, they truly believed that the father supported their deviant truth. Real briefly here, Antiochus Epiphanes came to power around 167 BC. And what did he do? He outlawed Torah observance. He prohibited circumcision. He desecrated the temple. He required sacrifices to pagan gods. And all of this, as many of you biblical students know, led to the Maccabean revolt. Already formed by this time, but came to power in this time were three specific sects. Do we know who they are? Before I go, should I make this a little quiz of David and Tim? Throw them under the bus. who the three major sects were that kind of came out of the Maccabean revolt.

Pharisees, the Sadducees, and was it the Essenes or Oh, come on, David. Yes. The Sadducees, the Pharisees, the Essenes. Let's take a hard look at these fellas, shall we? The Sadducees accepted only the written Torah. Is that a good thing? Yes, that's a good thing. They rejected the oral Torah. Was that a good thing? Yep. Yes. And David, what was the oral Torah for those people who may not know what the oral Torah was? The oral Torah was the the additions of what the rabbis have

added over centuries, interpretations of the written word. Yes. They they believed that not only did Yahw give the word in stone but also orally to Moses that those things weren't necessarily recorded. They were handed down from one rabbi to the next. Right. They were given at the same time at at at Si. Yes. And the Sadducees rightly rejected this idea. But they also denied the resurrection of the dead.

They denied the existence of angels. and they rejected a belief in the afterlife. Those things are not good. Those things are deviations from the path. The Pharisees accepted the entire Tanakh. Is that a good thing? Yes. Sure. But they also accepted the oral Torah. They believe the written Torah required oral interpretation in order to be properly obeyed. What does that mean? That means unless a Pharisee interpreted a verse, you couldn't trust what the verse said. Well, interpretation is one thing, but it actually it goes beyond that. It's elevating that interpretation above the word of God. Indeed, the word Pharisee itself comes from the word, the Hebrew word *perishim*, meaning the separated ones. Why is this a problem? Well, as I said earlier, I said this would come back up. They weren't happy with just being separate

from the world. They weren't happy with just being called to be set apart. They wanted to be set apart from the set apart. They wanted to elevate themselves to a higher level of quote unquote holiness. And they created this thing called the hedge around the law. What was the hedge around the law? Well, as David just said, they were additional laws that if they could get people to believe and follow, then they would violate the hedge and not violate the Torah. They created all of these additional laws that they enforced so as to keep the people from actually violating Torah. What about the Hsenes? The Essenes, they were also separationists, but much more in their approach to separationism. They believed that they alone were faithful Israel. Even though they separated themselves from the temple, from community in Israel, they were the elite in their minds.

They refused temple worship because they believed it become corrupted which it had. They had additional rules and regulations amongst them. Things like mandatory celibacy and borderline monasticism. I used that word in my video earlier this week and challenged you to look it up if you didn't know what it meant. What is monasticism? David and Tim, do you know extreme harshness on the body? Uh, you know, fasting or uh like monks, monk behavior. Yeah. It's basically monkism where you withdraw yourself from the world in the name of being holy. Do we do that? Some of us do. 34 minutes Some of us withdraw ourselves from the general population of the eklesia so as to somehow rise above and be extra spiritual. We don't do the things that they do. We've created for ourselves our own hedge around the law that has no foundation in scripture so as to somehow rise above

and thus creating our own holiness. Sadducees denied truths that Yhovah had revealed. Pharisees added human traditions that obscured his commandments. The Essenes also with many traditions withdrew into a form of holiness that scripture never commands and bound themselves to regulations that extended far beyond the Torah. Each group believed it was defending the faith. Yet each arrived at conclusions that deviated from the written word of Yhovah. Why is this biblical history? if not to teach us, what not to do. And yet we're doing it all over again. You and I, we all know that there are different flavors of Torah observant communities. I've seen them. You've seen

them. When I first got cast out of my congregation, first thing my wife and I did was start looking for Torah observant congregations around us. And boy, was that a wakeup call. There are some who

are super hyperaggressive on every little item in scripture to the point of phariseism and others that are not so much. They're a little looser, but they all have their own personalities. And I'm afraid that what I'm seeing in the body is the resurgence of these types of classes. And we must repent. We must stick to what is written and constantly correct ourselves to stay on the ancient path instead of rising our opinions on any one lesser and I use that word loosely lesser issue of the law. How can I say that? Well, because Yeshua said it. Yeshua talked about weightier matters. And I remember back in the day when I was leading churches, but I was taught the important rule of not making small matters big issues. But we do that. And what's worse, we judge one another as a result? The Pharisees, who told them from that point forward, scripture continually asks the same question in different forms. Who told you? Who taught you? Who sent you? Who revealed this to you? Who required this of you? And who do you believe? These questions are even more important in these last days. Every doctrine, every tradition, every interpretation, and every worldview must ultimately answer this question. Who told you? The people of Yhovah must continually hearken back to the only infallible standard, his word. After all, what did Yeshua say? False Christ and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. So I ask this question of David and Tim. Why does he use the words if possible? Because it's totally possible. Well, and not only possible but probable. Yeah. I think it also has to do with similar to what we talked about last week about choice, right? About conviction, about commitment.

If you stand firm, then it's not possible. But if you if there are any cracks, if there are any doubts, if there any you know second thoughts, then it could be possible. Shua is saying that the deception in the last days will be so convincing that if it were possible, even the elect could be fooled. And that is why we cannot simply believe something because a pastor says it, because it's a longheld tradition, because everyone else believes it, or because someone else performs signs and wonders. No, we must test every doctrine against the word. This includes doctrines that have no foundation in Torah, but have been accepted simply because they've been taught for generations. The question every believer should ask is the same question Yovah asked of Adam. Who told you? But back to the Pharisees, who told them? And I I really want us to kind of camp out on this next little paragraph here.

I often wonder about the staggering audacity of the Pharisees. Can you imagine standing face to face with the very author of Torah and accusing him of violating it? The arrogance is almost beyond comprehension. Clothed in robes of their own making, convinced of their own righteousness, they presumed to correct the one who had spoken every word from Sinai. They looked down upon the word made flesh, not because he had depart departed from Torah, but because he refused to bow down to their traditions, the ones that they elevated above it. Their pride has become so complete that they could rebuke the lawgiver himself while believing that they were defending his law. This is the terrifying power of a heart that has exchanged the

commandments of Yah for the traditions of men. You may see a little red dot on your screen to the right.

I did that to remind me to share what I told you I would share at the beginning. When I taught my lesson on commerce on the Sabbath, I had a great deal of kickback. Not just from the religious Christian bunch, but from those who claim to walk in the way. And I mean a lot. a lot online, a lot of emails and not a few phone calls where I was being called to repent where I was being told that I should reconsider being a teacher. And when I asked these people to show me the Torah where commerce commerce is forbidden, silence. 42 minutes And yet they thought I was in error when between the two of us I was the only one demanding Torah. As it pertains to Nhema's words in chapter 13, there is three possibilities. He is supporting Torah, and if so, we have to be able to find it. he is not supporting Torah, which I don't believe he's doing,

or he's commanding people to stop their regular work on Shabbat. And for some, the regular work was buying and selling. Those are the only three options. As a teacher, I must stand on what is written. And some of you, just like the Pharisees, were trying to force me to bow to your doctrine. And when I asked you to produce Torah, you could not. Now, for the record again, if you are that person who believes no commerce should be done on Shabbat, I do not judge you. I am not going to call you to repent. If that's something that you feel is right in your heart, so be it. Amen. Where I get indignant is when you try to force that position on somebody else. When you cannot produce the Torah to support it, you need to repent. 44 minutes And you know who you are. What were the Pharisees famous for? They were famous for adding to the Torah.

They elevated the traditions of men until those traditions stood alongside of and often above the commandments of Yah. Then they demanded that everyone else submit to those traditions as they were the very words of Yah. Their greatest error was that they transformed their unique convictions into a new standard of holiness and then judged, condemned, rebuked all of those who refused to conform. In doing so, they became the self-appointed guardians of a righteousness the EVA never commanded. And that's what some of you did. And that's what some of you do. Some of us are doing this exact thing. Matthew 16, take heed Yeshua's words and beware of the leaven of the Pharisees and the Sadducees. Do you think these words are there for nothing? And I believe some of us would have made excellent Pharisees.

Some of you have the same desire to add requirements where Yhovah gave none. the same confidence that your interpretation is the standard for everyone else in the same willingness to judge those who refuse to submit to those traditions that have zero foundation in scripture. Take heed and beware the 11 of the Pharisees. too many hedges and too many broken relationships. Pharisees called themselves by that name because they wanted to be the elect of the elect, the set apart of the set apart instead above the average brother and sister in the way. And too many of us are following this example. We do the things we do because we want to be extra spiritual, perceived as extra knowledgeable or holier than the average rabble member. Why do your disciples transgress the tradition of the elders? They said, "Did they?" Yes, they did. Why did they?

Because it wasn't Torah. But to them, it was an issue. Matthew 12, look, your disciples are doing what is not lawful to do on the Sabbath. Were they? No. They were doing what was not lawful in their version of holiness. It's the Sabbath. It's not lawful for you to carry your bed, is it? It's in John 9. This man is not from God. Speaking of Yeshua, because he does not keep the Sabbath. Whose version of the Sabbath was he not keeping? And we do this. If a brother or sister doesn't keep the Sabbath exactly the way you do or exactly the way someone told you should that you should do, we judge them, condemn them, lose them as friends. Luke 13, six days been work. Therefore, come and be healed on them, not the Sabbath. Where's that written? Pharisees repeatedly followed the same pattern. Yahweh gives a commandment.

They define exactly what they believe the commandment means. They add protective regulations. Their interpreta interpretation becomes the accepted standard. Anyone who disagrees is viewed as violating Torah itself. Do you wonder why Yeshua had so many things to say about this group? And do you think it's possible that history can repeat itself? You and I don't go by the name of Pharisee or Sadducee or Essene, but the spirit can live on the same human weakness. Pharisees rarely quoted a verse that plainly prohibited Yeshua's actions. And isn't that funny? Very rarely did they actually claim the verse, mention a verse that Yeshua violated. We know that the Christian world thinks that Yeshua violated Sabbath because they don't know their Bibles, right? He was constantly violating their version of Sabbath, which is different. But the Pharisees never actually quoted the verse, which

goes back to my personal sharing a moment ago. Show me the Torah and they can't. But they are still going to correct you. Instead, they enforced conclusions drawn from their own interpretive framework. And they then treated those conclusions as though they carried the authority of Yahw himself. That's the danger of inference becoming doctrine. Once an inference is elevated to divine authority no longer function as an opinion, it becomes a test of righteousness. And those who refuse it are judged as though they have violated the word of God. Too many hedges and broken relationships. John nine. What does this say? His parents said these things because they feared the Jews. For the Jews had already agreed that if anyone confessed that he was the Christ, he would be put out of the synagogue.

There a couple verses like this. John 12. Nevertheless, even among the rulers, many believed in him. But because of the Pharisees, they did not confess him, lest they should be put out of synagogue. John 16. They will put you out of the synagogues. Yes, the time is coming. But whoever kills you will think that he offers God service. Why am I showing these verses? Because some of us, and you know who you are, this goes back to my Torah terrorists lesson from last year, are really good at drawing lines in the sand because one brother or sister doesn't quite see things the way you do. And like the Pharisees, you put them out of the synagogue. 51 minutes Many of you know I had a interview with Luke Abathy a couple weeks ago and I've been monitoring the comments and one of the people commented, "Oh, that I I loved Ed's teachings so much

until I heard he uses AI. Now I just can't do it. I can't watch him anymore. And you've put me out of the synagogue and you think that somehow you are serving God." John 16 by cutting me off because I don't see things quite the way you do or I have a different opinion on this or that. We're

going to talk a lot more about AI next week. But do you see the pattern revealing itself, repeating itself historically when we do this to one another? This isn't love. We're drawing lines in the sand where none should be drawn. Nobody told us to draw these lines in the sand. This is what the Pharisees do. Some of us are doing it right now. Forgetting the most the second greatest commandment of all, which is what, Tim? To love your neighbor as yourself. Yeah. How fast that commandment goes out the window when someone dares to believe something other than what you believe.

Who told you? Where did you learn this? Final thoughts. Perhaps the most terrifying reality is that the Pharisees never believed that they had departed from Yahw. They believed they were defending him. They believed they were protecting holiness. They believed they were serving the kingdom. Yet they stood face to face with the word made flesh and accused him of violating the very word which he wrote. 53 minutes That should terrify every one of us. So I leave you, a body of believers, whoever you are and wherever you are, with the very first question that Yhovah ever asked fallen mankind. Who told you? Who told you what you think you believe so emphatically? Where'd you learn this? The Torah is the foundation of every doctrine in scripture. If you've got a doctrine that you cannot find in Torah, who told you? Who told you that your tradition was scripture?

Who told you that your flavor of the way was the standard? Who told you that your teacher was right? Who told you that your assumptions were true? Who told you that your interpretation could never be questioned? If the answer is anyone other than the written word of Yah rightly understood, then brother, sister, you have some repenting to do. Not because I say so, but because he does. Lay your traditions, your assumptions, your favorite doctrines, your favorite teachers, and your pride on the altar. And if the word of Yahw burns it away, let it burn. Truth has nothing to fear from honest examination. Only error demands protection. So I challenge you with all the love and urgency I can muster. Stop defending what you've inherited. Start defending what Yahw actually said. Search the scriptures. Test every doctrine. Reject every tradition that cannot stand on the written word. Humble

yourself before the voice of the good shepherd. What does he say over and over in scripture? What he desires is the man and the woman who will tremble at his word. Because one day every one of us will stand before him and on that day. The question will not be what did your church teach your church teach? What did your favorite teacher believe? The question will be whether he heard his voice. We heard his voice and followed him. After all, that's what sheep do. They follow the shepherd. That is my lesson, guys. That is um a hard lesson. It's hard to teach. I am certainly no perfect example in anything that I ever teach. And you should know that anytime that I have or something to say that's this direct, the first thing I do is always check my heart first, as I should. But I wanted to get your thoughts, your reactions.

No more is it as important as a lesson today that I hear your responses and your rebues if you think I need them. And I will be as open to hearing them as you have been open and patient to hearing mine this morning. So let's start. Let's start with Daria. Uh thank you for this teaching today. Um certainly something to repent uh especially when when you say about uh you know

when well I am listening or following teaching of this one. So if you are if you are somehow teaching something different then I will reject that because because Ed has the is right about it. So thank you for this. uh uh actually what you've mentioned something today about if I understand correctly about commerce or uh uh I I don't I don't know uh I found in Nehemiah 13 uh when he was he was closing the uh the door uh the gate of Jerusalem when the Shabbat was approaching And then he said that is written in

58 minutes verse 19. I appointed I appointed some of my attendants over the gates so that no burden can and could enter during Shabbat. One once or twice the traders the trades and those selling all kinds of merchandise camped outside Jerusalem. But I warned them and said to them, "Why are you camping next to the wall? If you do so again, I will lay hands on you. From that time they no longer came on the Shabbat. So uh as I understood here that uh actually Nehemiah was preventing those people to come. So there would be selling or buying uh uh taking place. So I would like to ask you how it is then if I can on Shabbat go and buy things or but because I don't usually I do everything to prepare myself so for to Shabbat so I would not have to go anywhere to you know to do shopping if I

somehow realize that I miss something but I would like to have peace about that and not to be you know like legalistic about that. So, thank you. Well, thank you, Dara. One one thing I don't want to do in the sharing here is turn our sharing into a talk about commerce on the Shabbat Shabbat. We we covered that, but it it sounds like I need to do a a follow-up teaching on that uh much broader teaching on that. appreciate your question, but I I I'd rather shelf that part of our conversation and and get some responses as to the content of today's lesson. Is that okay, Daria? Okay, I accept that. Thank you. Okay, dear. Thank you as always. Okay, let's see. William Elkins is up. Go ahead. Well, hey, William. Good to see you. 1 hour Good morning. So I had a couple of questions first and it's got I already see it in scripture but I just going to throw that out there

because you had said that Hassatan opened the eyes of Adam and uh where is that in scripture? No, I never said opened his eyes. That was not in my lesson. Okay. Um, so what about blessing the people? Uh, what about blessing the people? Canatan do that? Oh yeah. Canatan bring about blessings in a person's life? Sure. Can he manifest certain things? Scripture. Yeah. Where where is that though? Well, we'll we'll have to take a closer look at that when we're actually looking at scripture, but I don't didn't think we should argue about it now. Well, yeah. Well, Yeshua said his words, "Can a bad tree bear good fruit?" And we know the answer to that is no, right? So, there's a scripture about that. But, uh Yeshua also said in Matthew 23 uh verses 2 through 3 about the Pharisees, he said, "The scribes and the Pharisees sit on the

seat of Moshe. Therefore, whatever they say to you to guard, guard and do, but do not do according to their works. For they say and do not do. And we also see in second Peter 5-10, it's talking about a procreation of good and then, you know, to become more set apart, to become more loving, to be, you know, all these things. And then uh revelations 22:11 says the wicked will become more wicked and the righteous will become more righteous. So there is this set of partners that we are to become not to lord it over other people. Sure. But Yeshua said unless we are born again become like a little child we cannot enter the reign. So for me that like really heightens my awareness. And

I do these things because I love Yahw and I love Yeshua and I want to be a part of the reign. But I do these things out of love. I submit. So here we have a sovereign and he's coming back. The next

time he's coming with a sword in his mouth. He's coming back. And so why wouldn't I not sub start submitting now? Yeah. To prepare for that rain. Because if we're going to be in that rain and we're going to be doing things of the rain, um, you know, the father says, you know, don't work, don't make anybody else work on Shabbat. So Shabbat is one of the first things that we grabbed a hold of about 10, 11 years ago, maybe. And we fought so hard to come out of all the craziness of the city life and all this stuff to be with purpose to draw near to Yahw. And um it's just comes down to how set apart do we want to be. Okay. Well, amen, brother. I can appreciate that. And as I said, I think a a broader lesson on some of the questions that you and Daria have asked are necessary. And listen, the one thing I do not want to impugn any of you or anybody listening to this

on YouTube is your efforts at being righteous. Oh, I think that's amazing. I think we we should all pursue that the best that we can. That's not what I'm talking about, though. I'm not talking about people who are making every effort to be obedient. After all, that's what Yahw says himself. Be very careful to obey these things. So, yes, I do think we do need to do that. What I was talking about as it pertains to the Pharisees is why they were doing it because there's a big difference, right? Some people have genuine sincere hearts of just wanting to obey what is written. Other people, as you said, want to do it as a step above. You used the word trump. I think he used the word. No, he used the word Lord, but to kind of trump the next believer and be it's a it's a it's all about appearance, right? Yeshua said

they wear their felactories long and their robes and all this kind of stuff there. That's a very real thing, a real real possibility in our hearts as we're doing these things. Have I seen that? Yeah, I have seen that in some. Uh but by no means am I trying to say we shouldn't be trying to be as righteous 1 hour, 5 minutes as possible. I'm full agreement with you on that. Yeah. Well, the other thing is that I know in this walk we we do have to battle, you know, our flesh and wanting to do things for the wrong motive. Um I'm reminded of Isaiah 14, you know, when Hatan was first exposed, you know, by Yah, he said that he wanted to elevate himself. And I've we've seen this in different churches or whatever where the leader is like put on a pedestal and then that pedestal is raised and raised and raised and then but it's a spiritual battle

because Acetan he wanted that place of Yah and above that. So why wouldn't he get his his minions, if you will, to want to imitate him in that to be rising above. Yeah. So it's a very inherent danger. And of course, back in Isaiah 14, we see the end of that where Yah took him down to the rim of Hades like a warning, you know. See, I can do this. And that's Yahw, the one true Elohim. He can do that. He can do whatever he wants. And we, you know, we submit to him. So, it's not out of like fear like I'm going to get hit by a car, but it's reverent fear of Yahw esteem and upholding him and his reign. And we want to be a part of him in his reign. Amen to that. Yeshua comes to take everything back. And unfortunately, we won't be able to set every when he's setting things straight, it'll be too late. You know, it'll be time for judgment. But

anyway, brother. Well, thank you. Thank you so much. Right. Okay. Looks like uh Katherine. Catherine. No, Jim. Anyhow, I just wanted to uh I originally um raised my hand to push back on buying and selling on the Sabbath like a lot of people in here. So, um uh yeah, I just let the record show that I am um at table fellowship with a couple of uh of people who are on the ancient path who do do things on the Sabbath. you know, they they buy and sell, but we're at table fellowship with one another. And um we've let them we we've put this issue aside for the sake of um continuing in in fellowship with one another and and let the shepherd of their souls guide them into all truth in the shepherd's timing and in the shepherd's way. And I I suspect that most of us here come from a tradition of Protestantism. And if you look at that word to protest, uh we probably all come from this

tradition, this energetic wavelength of division. And um you know, we we have a whole another twothirds of the Bible to fight over now. So, um I I suspect that we're going to have to uh challenge this own our own tendency towards division. I mean, my wife and I have been through several uh ancient path fellowships and they've all shattered. You know, they've all just gone to a thousand pieces and I suspect we inherited that from our own religious traditions that we're bringing into this. And so I I I wanted to uh also chime in a little bit on um 1 hour, 9 minutes you asked the question of you know who told you and where does that whole inheritance come from? You know where does father Adam and mother Eve are we are their children and we inherited um their default settings. And so one of the things that I I I really appreciate a quote that I I received um from one of

my voices that I pay attention to talking about um what happened at the tree. Our moral calculus became infused with desire. And so the the the the nikosh, the serpent, the adversary, we're told is was the most cunning of the beasts. And so where does a beast's desire come from? Um if the beast has desire, it acts upon those desires. 1 hour, 10 minutes If an animal wants to eat, an animal eats whatever is available. if it wants to mate, if it wants territory, if it wants to relieve itself, it simply acts out of its own animal impulses. And there's no Torah against these things, against an animal acting out upon its own um instinctual nature that God provided. But we're not animal. We share animal characteristics with the beast realm, but he's called us to a higher level of understanding. And the serpent's challenge to the Eve came from a beast place.

And I I'll just share a a a Jewish midrash that I believe it was Rashi, you know, one of the one of the famous Jewish midrashers actually interprets that uh phrase of the of the of the Satan that we interpret. Did God really say? Rashi interprets as even if God did say, "So what? Do you Eve desire that fruit? Does it look good to you? Where did that desire come from? If you desire it, do what a beast would do. If a beast desires something to eat, it eats." And there's no Torah against that. But we as humans as being infused with the spirit of God, we now have the tension of two sources or two voices. We can pay attention to that desire impulse. Do you as a man desire to be in a sexual relationship with another man? Then what's there's no Torah against that. If that's in your heart, if that's your desire, eat of that fruit, who is anyone else to tell

you that that's wrong? act out as the beast, the beast nature that you obviously have since you desire homosexual relationships or whatever it is. But we have a different source. We have a we

have a hearing. You know, Eve saw the fruit with her with her eyes. She perceived with her eyes that it was good. It was desirable. It's good for wisdom. It's good for food. But the voice of God comes to us and says, "Don't eat it." Which voice are we going to listen to? Is it the voice of the the beast nature that we were by God given? We were given a beast nature with its desires, but are we going to submit that beast realm that we all share to the higher level, to the higher realm of the voice of God from the Torah? So, that's my contribution to the conversation. Um, I originally raised my hand to speak to working on

Sabbath, but I'll set that aside and we can discuss it later. So anyhow, that's what I wanted to Oh, and one other thing, the first question. It seems to me that Jonah the prophet was sent to the nations, not the elect. So you can comment on what I've said and u I'll silence myself. Amen, brother. Thank you. Yes, Jonah was sent to Nineveh. Good point. Uh okay, who else? Tim Snow, I just had like two things. Um, the first thing was it I've never really heard it preached how to study the Bible or a Torah study methodology. U, everyone talks about being be a Berean, be a Berean, but I've had to learn how to be a Berean. Um, I'm just about 2 years into the way here in, you know, and so, you know, I just I I know that sounds simple, but, you know, do we let Moses interpret Moses and then the prophets interpret the Torah and then Yeshua interpret the Torah and and

the apostles interpret Yeshua? I think we go we have this so backwards and I I just as a a I want to be humble as a child if you will as a learner as a as a dulos here I I want to be humble and go how do I study the scriptures and my one of my biggest messages to my fellow hearers is like stop reading your bible only in English let's really get into that and let's let's take that seriously um you know kind of Allah psalm 1 vers2 where we we need to study and meditate day and night. Do I meditate nightly? I have some work to do in that area. Um, I study my Bible during the day, but if I'm really talking about just really going after meditating on his word, I think there's a lot of work to be done. Second point that I wanted to be make was that I think there's a serious violation, and I mean a serious violation in the Torah observant

community about being loving. Um if you know you said you asked me earlier in Leviticus you what's the second greatest commandment you look in Colossians 3:14 it says above all above everything else be loving you know forgive bearing um something I studied last night and I just I you know Paul reiterates that in 1 hour, 15 minutes first Corinthians it says if we don't have love when we talk to somebody we are nothing and we gain nothing like who appointed me you know and I'm saying this facetiously. Who appointed me as a policeman? Like I'm not a policeman in the kingdom unless Yahw makes me one. And I'm I'm saying this agre weird in a weird way because we know that's not true. But who appointed you and me? We need to preach the word but we need to do it like and as if you are like you are. We need to preach the word and but be loving about it. Um, you know, yes, we all can speak

direct things. As we get older, we have the sin of grumpiness. And I think, you know, it's really really in there. And we want to use the word to cut people down. And I just I want to I want to change myself and I want to encourage other people to sh to change by really maybe maybe point that finger at ourselves first and then we can, you know, move from there. So that's just what I want to say. Amen, brother. Thank you, Tim. Appreciate you as always. Okay, Michelle, you're up.

Do we get to see your face other than just a picture or No. Oh, I'm sorry. Not today. Um it's very early here on the east on the west coast. So um I roll out of bed to uh attend this but I appreciate your um your message today and I understand what you were trying where you were trying to go with it. Um using the Sabbath though was a was a big one.

Um I just recently came across this in another group of mine. Um because they are very much a respecttors of persons of of rabbis and pastors u messianic pastors and stuff like that. And um they throw around Lash Rahan a lot. I know I'm probably saying that wrong. um evil speech and that is something that is not in scripture anywhere. You can't find it. However, there are tons of scriptures about evil speech, but that actual phrase is not biblical. So, I understand what you're saying because you can they what happens when we just take on someone else's teachings without going and doing the research for ourselves and searching and being a good buran. we just automatically assume that um that's the that the teaching goes. So Lashar Han is a blanket statement is a blanket thing. They they put everything underneath that gossip and um and they use it as manipulation,

spiritual manipulation. At least that's from my point of view what I'm noticing when it comes to things being taught like that because when we don't know the word for ourselves, it's very easy to fall into manipulation. It's very fall easy to fall into deception. So it's extremely important um to know the word for ourselves and be and and follow the word for what it says. We can go into the holy days too like when it comes to Passover all the man's traditions that are just involved in that holy day itself right and Yeshua constantly came ac came up against the Pharisees and man-made traditions so and teachings because that really is what that all falls under. So I appreciate your um your message today Ed. It was very edifying. Thank you, Michelle. I'm sorry, just real quick.

What is the Hebrew term that you keep referring to it? Because I'm I'm understanding evil speech in Hebrew to be dou. What are you saying? Um, they call it lashan raha. Lashon. Yes. L A S H O N H A R A Hash. Yeah. What does that mean? Lashon is tongue lash bad tongue if you will or bad speech. Yeah. Sounds like a more of a rabbitical term. Yeah. Yes, it is. It's very rabbitical and there you are. That's There you are. Yeah. Yeah. All right. Well, thank you, Michelle. Appreciate you, sister. Okay. Brother Michael Gman is up. Hi. Shout out Shalom. really appreciate this uh this lesson. It stirs a lot of thoughts in in many people I think. Definitely uh you know love is what holds it together and we really have to be careful you know about pre premature shunning and judging and I you know it

reminds me uh like I learned a lot from my times in the church that was maybe more the the love side now in the Torah camps we're more on the truth side just just as a generalization But uh we I really want to you know remember that it's complimentary you know I mean I'm not saying that church Sunday worship and all that the whole belief system uh is uh complimentary because you know that needs to change you know but as far as like truth and love like two things working together they have to be complimentary. We we really have to watch out that we hold on to that. Um it's like spirituality can be much in the head but not yet in the heart know so before I shun somebody for doing AI in their teaching or what's like we don't judge by the color of the skin but the content of the character you know said Martin Luther King so it's in our

interest to understand ourselves as a whole to be more of a family or a nation, you know, uh, and cover one another. I mean, it's great to have the virtue of being able to address and confront, you know, rather than being nice all the time and cover over and just fluff fluff it over, you know. But one saying that came to my mind um during the the comments of people was uh one time a pastor said to me, "Don't worry about all the things the sins of the of the new common person into the congregation. Let let Jesus uh you know, we catch the fish and let Jesus clean them up after me." So if I'm not putting on seat seed right away because I wouldn't have a job, you know, or if I'm not being circumcised, what's the motive? You know, like at at one point uh like the motive of your of the heart is so well what you brought

out. What's the motive of the heart? You know what how how do I come to shun one? I I need to look inside if I'm going to start shunning another person. Uh yeah, there was a lot of lot of thoughts that came to my mind and I forget where it all where it all was going. Uh because the thoughts come when everybody goes in different directions with their speech, but yes, I thought that was in the Bible actually. Maybe I'm wrong. But yes, we have to watch out what we say. And thank you so much for today's lesson. Awesome. I'm looking for brother on Shabbat to what you were saying with commerce and and whatnot. Looking forward. So what I what I'll do is um I'll I'll do a I'll record a lesson that deals with the whole commerce thing a little bit more in detail and then al also ask uh I'll try to answer Williams question

about uh blessing and I'll send it out to you guys. I'll send it out to our group members who whoever's email I have. I'll just send it out to you and that way we can deal with it. I guess if there's any more fallout or any more questions, we can do it better that way. Okay. So, thank you, Michael. Uh let's see, Philip is up and then Christine. Hello. Good morning. I had uh I was thinking about when Messiah is tempted by in the desert. Yeah. and and he the adversary is like throwing scripture at him and he's throwing scripture the back at him and I was just thinking that you know the the fear of Yahw is the beginning of all wisdom so the word uh can be used uh like a double-edged sword in a way and I was just thinking about that in terms of what you brought today which I thought was really good the idea

of the standard being what is written uh but we also have to be careful how we use that which I think is other part of your lesson in a way as well. Um, the other thing I was thinking about was just like, and this is just a little bit out there, but like Abraham or Abram may or may not have had a bunch of stuff written down that he was bouncing things off of. And I I think that revelation continues to happen. And I just uh and and not to by any means say that we should be in independently interpreting a bunch of stuff and going off into left field somewhere, but just to be open to to guidance and using the using the word as sort of our our safety net to make sure that we are on the right path to test everything that word. So that's all I wanted to mention. Amen, brother. Thank you, Phillip. Okay, Christine.

Yeah, I was just sitting here thinking um specifically, Ed, about what you said about, you know, how um that little box, I actually took a picture of it, the pattern of the Pharisees that is obviously still alive and well today. Um and what creates that? What creates the Pharisee? And I was thinking that it would be the denominations, that denominational mentality, right? where um we take it's all

comes back down to what we think about the scripture and how we feel about the scripture is what's shaped all of these different denominations in especially in the Christian faith. Um and it seems like that's under that umbrella that Pharisees are formed. Men rise up in that ideology to protect it and wield their, you know, false sense of power to, you know, to keep others from infiltrating and diluting what they think what they believe and what they

think is real. Um, ironically, you know, someone that was pivotal in um, even, you know, your removal from the church is now in the same cycle you were in years ago where he is now starting to see things differently. um the very things that he weapons that he was wielding and the scriptures that he's written books about and protecting his own thought, he's now re, you know, turning around and saying, "Actually, I don't believe in that." And even going so far as to say that um he's having a hard time even showing patience for people who now don't agree with his new assertion. And he said, you know, I was wrong. I didn't I didn't see what I see now, but now that I see it, I'm I'm having a hard time being patient with the people who still don't who haven't arrived yet. So, it's it's the ferocical mind that always feels that, you know, they set the tone. They set

the standard. And would it be or do you would you agree that it starts from this denominational thinking that begins with this is what we think the bi how the Bible is being interpreted. And so we're protecting it even from within our own numbers. And so it it creates this ceiling on of faith in every church um that unless you believe just what we believe what we believe the scriptures are saying we're going to put you out of the church. Um anyways it was just a thought of you know thinking about that ferocical mind that mindset um and where it where it originates. Yes. Well, we all I shouldn't say we all, but there's many of us here in this group that come from such a congregation where they set the ceiling for righteousness and based on their interpretations, holiness was what they said holiness was.

This is the worthlessness and unprofitable things that many of us have brought into our new faith in regards to everything that we talked about today. um not having the flexibility, the patience, the love of bearing with one another at their different levels of understanding or maturity and instead drawing lines in the sand where none should be drawn. Yes, I think that is the worthless and unprofitable things that we have inherited from our past that we still do today unfortunately and that's what I'm trying to beat out of us I guess. But thank you Christine. Appreciate it. Michael, did you have your hand up again? Did you have something to toss in there? Yes. I just remembered something that I want I wanted to uh address. I don't want to go lengthy into time, but um one of my thoughts was like the whole history with the Talmud and how it came out, you know, if we could regard it as

as a commentary to the word, you know, our way of trying to make do when we don't have a temple. I mean, in in one sense, we're all doing this like we we can see the last 2,000 years, you know, Christianity made its commentary, you know, Matthew Henry and all that. that's their tom or their version and I mean like just to say how does it work in your house like how do you make do what do you think about these things we all make have our own commentary going on somehow and the beauty of fellowship and and the love for the truth uh is is is sharpening like iron to iron like you're doing today and and with each of uh the weekend of your teaching like uh

because we we um need that sharpening the fellowship uh is iron sharpening iron uh because we have a lot of commentary going on. I don't know it's just a point that came to mind like I have friends in Israel and when I speak to them about

the two house uh two house faith style or whatever they they call it. um they're a little defensive from their point of view in Israel about uh the Talmud like don't be so quick to just write it off vilify it as you know demonic or something. So I think on one hand there there might be a measure to say like what's good about it or how were they making do uh with what they had you know for the time being but in the end we we have to love truth and and Talmud is man's commentary. So I don't know you I wonder if you might have a teaching about that sometimes like making do like the the Talmud what's good about it what's what has been good about the apocryphal work you know though it's not scripture and we we can use it for historic historicity you know historical uh uh you know purposes a little bit like Josephus there's some historical you know purpose there. I don't know. Maybe

my mind is wandering too much, but thank you again for giving me a No, it's okay. Yes. Uh oh, I mean, take take for a moment the thousands upon thousands, if not millions upon millions of Christian books that have been written. What is all of that but Talmud? All it is is Christian Talmud. Exactly. Okay. And so, is there some valuable things in those books? Yes. Are there some valuable things in the Talmud? Yes. That's no question there is. It's a problem when it's elevated to law, when it's elevated to, you know, absolutes. And that's what we're guilty of. Okay, I got time for one more. We're going to take Amy, we've gone long. Sorry, Jim, but we got to cut it off. Amy, what are your thoughts? And then we'll call it a day. Well, good morning. Um I so I just have a a question kind of about if say you have a congregation

and um you have somebody that comes into your congregation not not like a a church building all of that but like a home fellowship and you have somebody that comes into your fellowship and is believes in the Torah and obeying that but then has a varying a difference of opinion or whatever on like the calendar or um right some of these big controversial issues. Um, is it something where you do you believe that that you should like not allow them to come because they're influencing others in this what you believe is wrong doctrine or do you think that they should you should allow them to stay and let's let's all dig into this and work through it and try to determine what scripture actually says. I think all of the above. And that's a loaded question, by the way, Amy. Thank you for doing that. The very last question of the day.

Um, yeah, I think all of the above. The scriptur is very clear about how to handle those things. Yeshua himself gave us some instruction on how to handle those things, as did Paul. But yes, I always think there should be um reasoning. Brothers should reason together on different topics on to what is actually truth and what is not. And when you reason together, there's always going to be the need for one person to to submit to what is actually written. 1 hour, 35 minutes Whether he or she submits to act to what is actually written is when the problem comes up, right? And then you deal with that as the scriptures say. But yes, always, always, always there should be some sitting down. Hey, let's look at this. Let's reason as brothers and see what the text actually says and then hold one another to the text. Now, in lessons like I taught today, I know that there's two responses.

There's one that says, "Amen, brother, that was hard, but wow, it was awesome." Or whatever. You have a very encouraging approach. Others are angry. Let me just say this. It's been my experience in my years of teaching and preaching that when lessons like this are given, those who are angry are usually the ones who are guilty. And I don't know who that is in this group, nor do I know who it is in YouTube world. If you're angry at some of the things I said today, calling us to repent, there's a pretty good chance that you're guilty somehow, some way. I'm just going to leave that up to you to figure that out between you and the father. And I hope that you do. As I said, I will do a private video addressing Daria's and Williams questions and email that out to you. We

went long today. I allowed for the length of time because I knew that there would be a lot of comments and a lot of questions. Um, but guys, thank you so much for sticking around and listening to me uh ramble on here and talk. Um, if you have concerns about anything that I taught that was unbiblical beyond what Daria and William expressed, please email me so I can include them in the private video. And um, next week we're looking at come out of her, my people. Babylon, come out of her, my people. And what that means biblically and what it doesn't mean biblically. It's going to have a similar tone because I'm afraid too many people have just like the Pharisees created their own ideas as to what this means and we have to confront those. So, I love you. Thank you for coming. Thank you for being part of this

little group here and giving me your thoughts and your opinions and your rebuttals and your rebukes. I look forward to seeing you next week and I look forward to putting together this little private video answering some of your questions. Shabbat shalom guys. Have a wonderful day. Shalom. Shabbat shalom. Love you guys. Thank you. Thank you. Shabbat shalom. Amy, if you've got a second, I wanted to connect with you. Okay, I'd love that. Shalom. Shabbat shalom. Shabbat shalom. Shabbat shalom. Go to go to Telegram and connect there. You guys can exchange information and all that kind of stuff. What What is it called? Telegram. Telegram. It's just an app on your phone or on your computer. That's a texting type of thing. Oh, okay. We're on there. just do a search for finding the ancient path and you'll see. Okay, it'll it's just a quick thought.

Amy, I was going to just suggest that uh to answer your question, I wanted to just add speaking from my own personal experience that yes, the short answer should always be that yes, we should um 1 hour, 39 minutes be striving to get back to that biblical synagogue setting where men would come into the temple courts and reason with one another. So we shouldn't be afraid of difference in thought but should welcome people when they come in or even among us new people coming in and saying what about this what about that sadly that's nothing like church today but that is the biblical model where people could come in with where they're at in their faith and say maybe it says this maybe it says that and this is what we see Yeshua doing um in the synagogue in the early first century So I just wanted to say that I

mean we we were excommunicated taken off the role um because we had come to new faiths and new convictions and there was no room for discussion. there was no room for that. And sadly um you know after three and a half decades we were taken off the role and many people have left since then because they 1 hour, 40 minutes don't feel safe to be able to come with a difference of opinion or even a thought that might fall outside of the beliefs of the denominational church that

they're part of. So I just wanted to add that. Um um hopefully that helps. Amen guys. Thank you.
Shabbat shalom. I'm cutting it off no